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No. 18

FOREIGN TELEGRAMS.

London, April 25.

Mr. Birrell introduces an Irish Bill on the 7th May.

It is understood that the Bill establishes a Council of 100 members in Dublin with eighty elected on the Parliamentary franchise and twenty nominated members. The Council will have wide administrative powers including the administration of the Irish estimates.

Mr. Smeaton, quoting from Lord Minto's Budget speech respecting the opportunity to be given to India and England to express opinion on the reform proposals asked whether the House of Commons would have the opportunity.

Mr. Morley replied that if imperial legislation were necessary the Government would submit the Bills to the House in the ordinary course, naturally allowing full time to collect opinion both at home and in India.

Subscriptions are invited to a Chinese Imperial Railway loan for the Canton-Kowloon line of a million and a-half at 5 per cent, issuable at par and redeemable in thirty years.

A ballot will be taken at Woolwich with the view to establishing a five day week and reducing the discharges.

Through the interposition of the United States peace has been signed in Central America.

Simla, April 26.

A resolution of the Government of India is published in the Department of Commerce and Industry, communicating particulars of the Franco-British Exhibition which is to be held in London in May of next year.

The objects of the exhibition are stated to be (a) to increase commercial intercourse between Great Britain and France and (b) to materialise their friendly relations, and all British Colonies and Dependencies are invited to participate and to demonstrate that within the boundaries of the British Empire can be obtained all the necessities and luxuries demanded by modern civilisation.

The site of the exhibition will be at Shepherd's Bush, where 140 acres of ground have been secured, and manufacturers and producers are invited to apply for space to the executive committee of the Franco-British Exhibition, Shepherd's Bush, London. W.

London, April 26.

President Roosevelt opens the Jamestown Tercentennial Exhibition to-day.

The exhibition consists of sixty two buildings.

There will be unique military and naval features. Most foreign countries are sending warships or troops.

There will be also great yacht races in the Hampton roads, while old Jamestown, the first English settlement, is reproduced.

Mr. Lloyd-George, in opening an exhibition of British cotton, including samples from the West Indies, Nigeria, East Africa, West Africa, Uganda, Cyprus and India, congratulated the Cotton Growing Association on their efforts, as showing that the West Indies and Africa could grow as good cotton as any country.

Replying to Sir Edward Sassoon, who asked a detailed question concerning the Gold Currency Reserve, Mr. Morley stated that he did not intend to increase the amount held in rupees. He did not intend to increase indefinitely the invested portion, but it was undesirable that further accumulation be stopped at present. Nothing had yet been decided regarding the limit thereof.

London, April 27.

Mr. Birrell, speaking at Halifax, said that a Bill for the reform of the House of Lords would be introduced soon and would be more generally supported than was supposed.

The *Daily Telegraph* believes that the Government's plan for dealing with the House of Lords is to provide a conference between the Lords and the Commons in the event of disagreement.

London, April 28.

Many influential clergymen and laymen in London have written to Sir Henry Campbell-Bannerman threatening to withhold the rate representing the cost of undenominational teaching provided in schools if the Bill mentioned on the 26th February passes.

This was Mr. McKenna's Bill providing that denominational school managers shall refund to the local authority a fifteenth part of the teachers' salaries, representing the cost of denominational instruction.

London, April 26.

President Roosevelt, in opening the Jamestown exhibition, extended a special greeting to Englishmen whose stock had chiefly moulded the national character of the United States.

Mr. Roosevelt warmly welcomed the Asiatic representatives especially those of the mighty island empire of Japan which in learning from the West had shown she had so much to teach the West in return.

President Roosevelt in conclusion made a lengthy review of the country's origin and past history. He warned his countrymen, amid their abounding prosperity, against the folly of self-indulgence, emphasising that wealth must not be used against the public interest.

London, April 28.

Simultaneously with the signature of the customs protocol Sir Nicholas O'Connor sent a note to the Porte, hinting at the possibility of Great Britain in concert with other Powers taking up the question of establishing effective control over the customs at any time that Turkey does not observe her engagement.

London, April 30.

The fate of the Russian Duma hangs on the result of the debate on the Minister of War's proposal to raise 45,000 recruits.

The Members yesterday resented the hectoring tone of the Minister who insisted that it was necessary to maintain Russia's prestige after the Japanese war. He declared that the project would be carried out even if the Duma disapproved.

The sitting was adjourned owing to uproar.

The Duma has voted the recruits by 139 votes to 129.

Reuter's correspondent at Tangier telegraphs that the Maghzen has informed the Powers that all telegraphs, including wireless, are a Government monopoly.

Lord Amptill, in introducing the deputation to General Botha mentioned on the 24th, instant, which included Sir Henry Cotton, Sir J. Jardine, Sir M. Bosenagore and Mr. Xueser Ailwelt, upon the humiliations of the ordinance and the reasonableness of the compromise proposed by the Indians.

General Botha repudiated the intention of hurting the Indians' feelings by the new registration measure and promised to exert his influence to avoid doing so.

Mr. Morley in the afternoon received the deputation mentioned on the 24th instant in a most sympathetic manner and promised to make representations to General Botha.

A Parliamentary paper contains a despatch from Lord Cromer, dated the 8th March, reviewing the proposals of the Egyptian assembly.

EDITORIAL NOTES.

The following article from a recent number of the Westminster Teacher is so useful in its description of the aims of Sunday School work that we wish to give it the first place in our paper this week. The exaltation of the school for the study of God's word will result in the exaltation of the nation.

THE REAL AIM OF THE SUNDAY SCHOOL

BY THE REV. CHARLES T. WHITE.

Is the Sunday school an educational institution? Does it aim at the same results in another sphere as does the common school? In many minds, this seems to be an open question. One old-time objection to the first Sunday schools was that the Lord's Day was desecrated by formal instruction. Against this, it was urged that the Sunday school occupied much the same ground as the pulpit. It adapted practical religious truth to the capacity of children. It contemplated the same end to be accomplished—"a life hid with Christ in God." Does this last representation agree in all points with our modern conception of Sunday school work? Is the Sunday school merely a miniature pulpit, and the teacher simply a lay preacher, with those of immature mind for a congregation? If this be true, courses of study, lesson helps, inductive, and other methods do not contribute much to the solution of the Sunday school problem—it indeed, there is a problem. More depends upon the practical and experimental acquaintance of the teacher with the "truth as it is in Jesus," and the personal contact of a heart thoroughly in earnest as touching the interests of God's kingdom with young minds and hearts, easily impressible to divine influences.

But, while we must admit the spiritual and practical function of Sunday school instruction—its bearing upon life and character—and the need of just the crowning qualification in the teacher, which we have last mentioned—spirituality and a zeal for soul-winning—we must not overlook the important educational work to be done as a means to this end. The text-book of Sunday school instruction is the Bible. The pupil, who leaves the common school with hazy ideas of the map of North America, and who cannot solve problems in simple proportion, has either made poor use of his time, or has lacked competent instruction. The pupil who leaves the Sunday school with a confused idea of Christ's simpler teachings, associating Saul of Tarsus with the old Hebrew theocracy, and fumbling helplessly between Matthew and Revelation to find a reference in one of the minor prophets, has either made poor use of his time, or has lacked competent instruction. The pupil of the first supposition may be a model of moral propriety, and the second pupil may be a consistent Christian; but while

these are higher ends than mere culture of any sort, something has been missed. It argues well for the moral tone of the day school that the boy leaves it with mind and manners uncorrupted. It argues well for the spiritual tone of the Sunday school, and for the example and influence of teachers and officers, that many of its boys and girls consecrate their young lives to Christ. But, granting in either case the supreme importance of these results, the institution fails at the very point where its name of school seems to give it prominence. The pupil does not leave it educated—"drawn out," as the word means. And this lack of training along these respective lines predicts some degree of ill success in doing the work of the world, or in doing the work of the church, as the case may be.

The pulpit deals with the souls of men, chiefly, by persuasion—"beseeching men in Christ's stead to be reconciled to God." Its ministration may reach the most ignorant and unlettered, because the message of the gospel, in its main essentials, is so simple that he "who runs may read"—and understand. The Sunday school reaches the souls of the young by the avenue of enlightenment, looking for results by means of a broader and more prolonged contact with divine truth. The man rescued from the slums by an earnest and appealing ministry of reconciliation may be henceforth and forever a loyal disciple of the Christ, but, in his relation to the whitening harvest fields of Christian opportunity, he must, in the very nature of the case, be an unskilled laborer. The boy instructed from his earliest years in the Sunday school ought to make a disciple of quite another sort—not more sincere, perhaps, not more urgent or enthusiastic in the business of his King and Lord, but better equipped for effective service, better armoured and armed for waging a successful warfare. To the former, the truth has come as a sudden revelation; to the latter, it comes as an ever-widening and enlarging disclosure. The adult Christian with a Sunday school education of the right sort should be "thoroughly furnished unto all good works," not only with broader views of God's word than others, and an enlightened outlook upon the whole sphere of religious truth, but also having a spirit disciplined by contact with this truth, just as the mind is disciplined by contact with the secular learning of the schools.

A diligent, studious, well-instructed Sunday school scholar in the senior grades ought to be on the high road to the dignity of a teacher, if he has any natural aptitude in that direction. His acquaintance with the Bible should make him, by this time, a tolerably effective worker in the social services of the church, and fit him admirably for the task of convincing others by face to face persuasion of the "sweet reasonableness" of Christian living. Thus a wide range of usefulness opens before him on the very threshold of the Sunday school.

If this reasoning has been at all convincing, the real aim

of the Sunday school is to achieve the highest possible development for Christ. The diligent acquisition of knowledge by the pupil of the Sunday school is the old-time ideal itself, and it is to be reached by the

Almighty God. The move and the prayer. These in prayer are so great as to promise the Lord's pity. The true life is as light to it be ours to olden days. The blessing of about the which ends

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"Especially" "Especially" not help it any Faith Faith; for, a castaway some people ynn's stage out of their are greatly meets their I shall do a little to-

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of the Sunday school would be something like this—to achieve the best results in spiritual culture and equipment for Christian service by a prolonged contact and intelligent acquaintance with the word of God. If this is a statement of ideal conditions, if the average Sunday school pupil of the advanced grades is very far from being—in the old-time phrase—"a good Bible scholar," surely the ideal itself should be suggestive of practical means adapted to reaching it.

PRAYER.

Almighty Creator, God of our life, in whom we live and move and have our being, we again lift up our souls unto Thee in prayer and praise. Our weaknesses and our needs so great are all known unto Thee. We thank Thee for the promise that like as a father pitieth his children, so the Lord pitieth them that fear Him. Father, help us to live the true life. Hold Thou us up and we shall be safe. Give us light to follow Thee, and strength to serve Thee. May it be ours to inherit the promise given to Thy people in olden days—"Satisfied with the favour, and filled with the blessing of the Lord." May we not take anxious thought about the meat that perisheth, but labour rather for that which endureth unto everlasting life. Amen.

DISCOURSE ON JOHN BUNYAN'S "GRACE ABOUNDING TO THE CHIEF OF SINNERS."

BY Dr. ALEXANDER WHYTE.

"Especially this word *Faith* put me to it." Hebrews xi. 1.

"Especially this word *Faith* put me to it. For I could not help it, but sometimes must question, whether I had any Faith or no. But I was loth to conclude that I had no Faith; for, if I do so, thought I, then I shall count myself a castaway indeed." Now, who can tell but there may be some people here this evening who are just at John Bunyan's stage in their salvation? They, like him, are never out of their Bibles. But, as they read Paul's Epistles, they are greatly put to it by this word *Faith*, which rises up and meets them at every turn. Now, if there are any such here, I shall do my best to speak to them, and to their case, for a little to-night.

Well, then, what exactly is this thing *Faith*, of which the whole New Testament speaks so often and says so much? What is this thing faith, which nonplussed John Bunyan so often and which nonplusses ourselves so often? Take it, to begin with, as the Shorter Catechism so scripturally and so succinctly has it: "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel." Keep that fine Catechism answer well in mind, and take

occasion, from time to time, to turn that answer over, word by word, in your mind and in your heart; and every time you so turn it over, act upon it immediately, perform it immediately, practise it immediately, make it your own immediately; every hour of every day receive and rest upon Jesus Christ, as He is, every hour of every day, offered to you in the Gospel.

Ever since my student days Bishop O'Brien's answer to the question as to what faith is has remained with me, and has often been very helpful to me: "They who know what is meant by faith in a promise, know what is meant by faith in the Gospel; they who know what is meant by faith in a remedy, know what is meant by faith in the blood of the Redeemer; they who know what is meant by faith in a physician, faith in an advocate, faith in a friend, know, too, what the Scriptures mean to express when they speak of faith in the Lord Jesus Christ." The Bishop of Ossory's "Nature and Effects of Faith" was a classic with us in our day, both for its rich evangelical substance and for its fine English style.

And, then, Just to keep in mind some of the Scripture synonyms and equivalents for faith, that is a great help both to the young inquirer and to the advanced believer. As thus: Faith is just believing; it is just assenting and consenting; it is just confiding, and relying, and staying oneself upon. Again, it is rising up; it is coming; it is walking; it is running; it is fleeing; it is laying hold on; it is receiving, and it is resting on. Again, it is seeing; it is hearing; it is understanding, and it is meditating on. Again, it is tasting; it is eating; it is drinking, and drinking abundantly. Again, it is washing in a fountain; it is putting on fine linen; it is putting on Christ to justification of life; and so on, all through the Scriptures. The Old Testament saints were eminent believers, and they were always saying and singing their wonderful faith in language like this: "The Lord, He is my God, and He is become my salvation. The Lord is my rock, and my fortress, and my high tower, and my deliverer; in Him will I trust. Behold, God is my salvation: I will trust, and I will not be afraid what man can do to me. O my soul, hope thou in God; who is the health of my countenance, and my God." And then, when, like Bunyan, we open Paul's Epistles, faith is the gift of God. Faith is the fruit of the Spirit. It is a shield. It is a breastplate. It is a battle, which always ends in a victory. Without faith it is impossible to please God. The just shall live by faith. The sinner is justified by faith, and the saint is sanctified by faith. We have access by faith into this grace wherein we stand, and we stand fast by faith, and having done all, we stand. And, to crown all, Christ dwells in our hearts by faith. But the only adequate specimen of Paul upon faith is all the Epistles we have from the Apostle's pen. Indeed, you must never be



out of Paul's Epistles, if you would know all the things that faith performs in the salvation of sinners, and in the sanctification of saints, and in the glory of God. And, then, a Latin father, and a preacher of the school of Paul, has this: "Give me a passionate man, a hot-headed man, and one that is headstrong and unmanageable; and, with faith as a grain of mustard seed, I will, by degrees, make that man as quiet as a lamb. Then, give me a covetous man, an avaricious man, a miserly man; and, with a little faith working like leaven in his heart, I will yet make him a perfect spendthrift for the Church of Christ, and for the poor. You will yet see him throwing away his hoarded money, and that by handfuls. Then, give me one who is mortally afraid of pain; and one who, all his days, is in bondage through fear of death; and let the spirit of faith once enter, and take its seat in his heart, and in his imagination, and he shall, in a short time, despise all your crosses, and flames, and even the bull of Phalaris itself. Then, show me a man with an unclean heart, and I will undertake, by his faith in Christ, to make him whiter than the snow, till he will not know himself to be the same sinful man."

"Especially this world Faith, with all its works, put me to it." And the same word, and the same thing, puts us all to it, before it works in us such divine miracles as these. And this brought Bunyan, and it brings us, face to face with the one master difficulty in all this matter of faith. For, the grand difficulty in the way of my faith is just *myself*. Myself, to me, as a fallen and an unsanctified man, is more than all things else. Myself is more to me than God Himself and Christ Himself, and the Holy Ghost Himself. Put myself in one scale, and all the Godhead in another scale, and it is all as nothing, over against myself. And it is because the nature and the operations of faith reverse all that for me for ever, that, to the day of my death, I so resist the approaches of faith to me and its full dominion in me. It is because faith so humbles me, and so slays me, and so utterly annihilates me, that I find it so impossible for me to live the life of faith. It is because faith, every day of my life, and in every part my life, makes me nothing, and far less than nothing; while it makes another everything, and more than everything. That was the rub with Halyburton also, who, when he was in any spiritual strait, "betook himself to any shift but Christ. Anything," he said, "rather than faith and Christ." And that was the same rub with Bunyan. That was the reason why he was so put to it, both with the word, and with the thing *Faith*. It was because he had to go wholly, and for ever, out of himself for his salvation. It was because he had to depend wholly, and for ever, on another; and, to add to his difficulty, that other was one he had never seen, but by that faith which, all through, so put him to it. And he had to depend on that unseen another for hourly pardon, for hourly peace,

and for everything else worth having, on earth and in heaven, in time and in eternity. He had to count all his best things to be but dung compared with Christ, and all his best deeds to be but filthy rags, beside the robe of Christ's righteousness. And, worst of all, he had to take all his sins, and all his sinfulness; all the vilest, and all the wickedest, thing he had ever done, or had ever desired to do, and he had to lay them all on the substituted head of the Son of God. He had to go to Calvary every day, and every hour, and immediately after every sinful thought, and word, and deed, and he had to lay them all on the Son of God, nailed to the Cross, and there made a curse for him, and for his sin. No wonder that that the word Faith so terribly put Bunyan to it! And, no wonder that we so revolt from that same word ourselves! No wonder it is so hard for us, who are so proud and so unbroken men, simply, and like little children, to receive the atonement! But, when Bunyan humbled himself to receive that substitution of Another in his room: or, rather, when he was humbled of God to receive it: no wonder that, being the passionate and eloquent man he was, he broke forth in this rapturous strain: "Oh, methinks it makes my heart to bleed to think that the very Son of God bled to death for me, and for my wicked doings! O, Thou Loving One! O, Thou Blessed One! How much I owe Thee! Now was my heart filled with comfort and with hope. Yea, I was so taken that day with the love and the mercy of God to me, that I could not contain it all till I went home. I could have spoken of God's mercy to me to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me. To speak as then I thought, had I had a thousand gallons of blood with my veins, I could freely have spilt it all at the feet of my Lord and Saviour." After all that, I am prepared to receive this so apposite paragraph in Walter Marshall's Bunyan-like life: Upon consulting several eminent divines, and given one of them an account of the state of his soul, and particularising his sins which lay upon his conscience, the divine told him that he had forgotten to mention the greatest of all his sins, namely, the master sin of unbelief, in not believing on the Lord Jesus Christ, for the remission of all his sins, and for the sanctification of his heart and his life. Hereupon Marshall set himself to studying and preaching Christ, till he attained to eminent holiness, and to great peace of conscience. His last words on his deathbed were these words out of his favourite Apostle: "The gift of God is eternal life, through Jesus Christ our Lord."

It is said that the tusks of no fewer than 50,000 elephants are used annually for piano keys. This includes the piano-making industries all over the world.

—Among there are The quest discussed in the financial condition. three indepe union. The prising a un Congregation as will take their presen tion of the which affect mission sta be in the ha that the re ted in a pra differences in the West Christian C Christianity to be consi wished. Japan may and may aff world of th China, and be followed may yet rep for such for The situati peril, and never-failin heaven and world that godly quie they all ma may best su

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THE CHRISTIAN COMMUNITIES IN JAPAN.

—Amongst the Christian communities in Japan there are some stirring movements at the present time. The question of a Native Episcopate has been seriously discussed in the General Synods of 1902 and 1905, and the financial preparation for it is said to be in a forward condition. The American Methodists, represented by three independent societies have decided upon corporate union. The so-called 'Japanese Christian Church,' comprising a union of all the branches of Presbyterians and Congregationalists, has lately decided upon such action as will take most of the churches and one-stations from their present overseers, and place them under the direction of the Japanese Home Mission Societies—a step which affects some 22,000 Japanese Christians. All the mission stations of the American Board are now said to be in the hands of the Kumiai churches, and it seems that the re-union of Christendom is about to be initiated in a practical manner in Japan, where hereditary differences are not considered of so much importance as in the West. The possibility of establishing a Japanese Christian Church, which shall embrace all sections of Christianity, with some new features of its own, seems to be considered as 'a consummation devoutly to be wished.' Perhaps in this respect, as in some others, Japan may prove herself to be better than her teachers, and may affect profoundly the condition of the religious world of the West. A similar spirit is observable in China, and whatever step Japan may take will probably be followed by her ancient neighbour, so that Japan may yet repay with interest the debt she owes to China for such forms of religion as she has acquired from her. The situation is full of interest, and not without great peril, and earnest prayer is called for that He 'Whose never-failing providence ordereth all things both in heaven and earth,' will so overrule the course of this world that His Church may 'joyfully serve Him in all godly quietness,' and that the Saviour's prayer, 'that they all may be one,' may be realized in, whatever way may best subserve His holy will.

W. GILBERT WALSH.

"It has recently been found," says *Collier's Weekly*, February 18, "that if sections of wood are placed in contact with a photographic plate and both are kept in absolute darkness a picture of the wood is obtained. These photographs usually show the annual rings of the stem section; sometimes it is the spring growth which is most active on the plate and sometimes it is the denser autumn growth which has the greater effect. The wood of all trees does not show the same degree of activity, some woods being nearly inert; thus the wood of oak or beech is active, that of elm or horse-chestnut comparatively inactive. The wood seems to be the only part of the tree which has this peculiar power, since no pictures are given by the bark and stem. Experiments have shown that it is the resinous principles of the wood which are the effective agents in this phenomenon."

THE GLORIES OF THE WEST INDIES.

To the Editor of the Over-Seas "Daily Mail"

Sir.—I have frequently noticed that in proportion to their importance as some of the oldest British Colonies the West Indies but rarely are represented in the columns of your "Parliament of the Empire." Hence, I send you these few remarks about the British West Indies and St. Lucia in particular.

"The Lesser Antilles" is the name given to the chain of small islands which extends in a southerly direction from Porto Rico to the mainland of South America, separating the Atlantic Ocean from the Caribbean Sea, including the Leeward Islands, Barbados, the Windward Islands, and Trinidad.

The larger West Indian Islands of Cuba, Hayti, Jamaica, and Porto Rico, form the "Greater Antilles." The perpetual summer and perennial foliage in this entrancing chain of islands are a source of great delight. Many kinds of delicious fruits and lovely flowers abound. The majority of the islands are under the British rule, hence the manners and social customs of the West Indians, who constitute the upper and middle classes of society are mostly British.

The islands are mostly volcanic in their origin and formation, and very mountainous. Some are of coral formation: and the successive lines of cliffs show various upheavals. A West Indian sunrise or sunset on a fine day is a sight never to be forgotten. While those who have not been out here can have but little idea of the glories of a full moon in these islands.

There are natural curiosities, such as volcanic openings, in some of the islands, around which are found accumulations of sulphur and alum. Connected with the sulphurous mountains are several cauldrons in a perpetual state of ebullition.

The climate in general is very healthy, and varies according to height above the sea level, but eternal summer always prevails. Each island has its own peculiar features, its own customs and characteristics, and even between the islands that are only a few hours apart (by steamer) these differences are strikingly noticeable. —Yours faithfully, JABEZ WILSON NOTTAGE,

(late Royal Artillery, D. Est.)

Roseberry Lodge, La Rosiere, Castries.

St. Lucia, B. W. I.

Islands have been known to disappear altogether. Some years ago, Aurora Island, in the New Hebrides, entirely vanished one night, leaving no trace behind. Seventeen years ago a new island made its appearance in Tonga, and was promptly "annexed" by a loyal British trader, who "boarded" it, and proudly hoisted the Union Jack on its highest part. Falcon Island, as it was named, lived for about a dozen years, attained to the dignity of growing a few banana and cocoanut trees, and then one day disappeared in just as mysterious a fashion as it had come!



BACK TO PALESTINE.

GRADUAL RETURN OF JEWS TO THEIR LAND
OF OLD.

The influx of Jews into Palestine during the last few months has been remarkable, writes our Jerusalem correspondent.

Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in other Jewish colonies along the sea coast.

A few days ago some Jewish financiers made a trip to the region east of the Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonise the district, but are rather suspicious of the neighbouring Bedouin tribes, who are averse to any permanent settlement being effected in their midst.

I believe that the Jews are in communication with the Government on the subject, and should the latter give them sufficient guarantee of protection against the sale of large tracts will soon be completed.

It is a noteworthy fact that some of the most fertile districts of Palestine are possessed by Jewish colonists. The Jews are repossessing the land by degrees, and should this quick rate of possession continue, the whole country will in a few years belong entirely to them.

No news of the Peary expedition to the North Pole has been received in America for many months, says a New York Correspondent, and the gravest fears are entertained that the explorer has perished. Capt. Peary, who went to the Arctic first thirty years ago, was one of the most accomplished and intrepid Polar voyagers. When he left last summer he planned to proceed to the furthest possible point of land north of Cape Sabine, within 500 miles of the Pole. There he was to establish a winter base and make all preparations for a dash across the ice this summer as soon as weather conditions would permit. He relied largely for assistance on the Esquimaux but none of these people who have been met by the whaling vessels have any news of him, although on his other expeditions they were frequently able to describe his whereabouts. The weather in the far north this spring and summer was more than usually severe. Storms were frequent, and the ice was very heavy. It is feared that Peary's ship was dashed to pieces in the ice floes.

—The rose is the emblem of silence in Greece, and was formerly hung over the table when guests were entertained, as a warning that anything heard there was not to be repeated. Hence the phrase "*sub rosa*," and its English equivalent "Under the rose."

A New Potato.—"Attention has recently been called to a communication to the Academy of Science regarding the *Solanum commersoni* imported from Uruguay for the last few years," says *Cosmos*. "Hitherto, this plant has been regarded chiefly as a food for cattle, but M. Labergerie, who has undertaken its cultivation in Vienna, altho the climate there seemed not very favorable, has succeeded by fortunate and persevering selection in improving its taste so much that the new potato may now be regarded as a valuable addition to the food of man, at least in southern France. It flourishes especially in moist regions. A special feature of the plant is that it produces at the same time underground and aerial tubers. By selection, M. Labergerie has succeeded in growing nearly 90,000 kilograms to the hectare [about 40 tons to the acre]..... All this is full of promise, especially as in the course of the experimental cultures of M. Labergerie there have been formed a number of varieties presenting different characteristics. Among them, the violet variety seems to be the most vigorous and the most productive."

— Translation made for THE LITERARY DIGEST.

Edwin Markham has a beautiful poem entitled—"In as much." He pictures a watchman, Ivan by name, on Moscow's castled height guarding the citadel. The driving snow was heaping itself against the wall when a half bare beggar man tottered past. The watchman ran and threw his own coat around the half frozen beggar, but that very night died of exposure.

"But waking in that Better Land that lies
Beyond the reaches of these drooping skies,
Behold the Lord came out to greet him home,
Wearing the coat he gave at Moscow's dome—
Wearing the heavy hairy coat he gave
By Moscow's tower before he left the grave.
"And where, dear Lord, found you this coat of mine,
A thing unfit for glory such as thine?"
Then the Lord answered with a look of light;
'This coat, My son, you gave to Me last night.'

It is every man's duty to consider not only the present demands of the family, but its future welfare. It is a crime for a father to spend his money freehanded at the bar, or in hospitality at the club or equander it in sports, when he has not, either in the savings bank or in insurance, made secure the future welfare of his family. It is every man's duty to endow the future with as good a livelihood for his family as lies in his power.

The rose is the emblem of silence in Greece, and was formerly hung over the table when guests were entertained, as a warning that anything heard there was not to be repeated. Hence the phrase "*sub rosa*," and its English equivalent "Under the rose."

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